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by the débris indicates that the walls were formerly considerably higher and had fallen before the tree began to grow. If restored to their former place they would raise the wall six feet. The construction of this wall implies a time still further back. While the exact age can not be determined, the mound of débris would imply at least two centuries between laying the foundations and the sprouting of the cedar tree.

The purpose of the building is, and will remain, a mystery, but by elimination of theories which can not be accepted, the author believes it was a building devoted to ceremonials, or a temple. Unfortunately for all theories of use, the indications are that the walls were never finished. The rooms are not suitable for living rooms and the building shows no signs that it was intended for habitation. There are no indications of piles of débris, nor were utilitarian objects, like pottery, found in the rooms; no marks of smoke or plastering appear on the wall. It was never roofed. The theory that it was used solely for a fortification is equally unsatisfactory: there are no portholes, or places where its defenders might stand; no reservoir to supply water to warriors. Like the theory of defense, the suggestion that it was used for storage of food is likewise indefensible. Although protection and storage may have been secondary purposes, the shape of the rooms and their character implies that it was not primarily constructed for these ends. Not being able to accept any other theory, there remains but one other which strongly appeals to the author, which is that this large building was constructed for ceremonial uses. In support of this theory are mentioned certain large rooms, identified as kivas, which we know the cliff dwellers devoted to ceremonial rites. Similar rooms used for the same purpose survive in pueblos of the present day. Other reasons are advanced supporting the belief that this building was intended for a temple. The key to

the whole structure, following this interpretation, is a shrine built on the corner-stone, under the southwest corner of the ruin. The symbolic figure on the floor of this shrine is a fossil palm leaf, identified as a representation of the sun, and suggesting the name, Sun Temple.

The question, Who built Sun Temple? is not less difficult to answer satisfactorily than those of its age and purpose. It has significant resemblance in architectural form to one of the great pueblo ruins in the Chaco Canyon, and the circular room of the annex with its surrounding chambers suggests the double walled "towers" found in the McElmo Canyon, and along the lower course of the Mancos River. There are deep-seated resemblances in the architectural and ceramic characters of these regions referred to which indicate that they belong to the same culture area, and it is possible that the center of diffusion of this culture was the Mesa Verde region. Although Sun Temple belongs to a type different from any of the well-known cliff dwellings of the Mesa Verde National Park, it shows evidences that it was not built by people from a distance but by inhabitants of the cliff houses of the Mesa Verde.

SCIENTIFIC ITEMS

WE record with regret the death of Dr. C. Willard Hayes, formerly chief geologist of the U. S. Geological Survey; of Dr. John Orren Reed, professor of physics at the University of Michigan; of Dr. Oswald Külpe, professor of philosophy and psychology at Munich; of Dr. Richard Dedekind, professor of mathematics at Brunswick, and of Mr. A. D. Darbshire, lecturer on genetics in the University of Edinburgh.

THE Bruce gold medal of the Astronomical Society of the Pacific has been awarded to Dr. George Ellery Hale, director of the Mount Wilson Solar Observatory.